

LITUANUS

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Study of Soviet Education

by THOMAS REMEIKIS

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POVILAS PUZINAS

HOMELESS

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Recently a tiny prayer book, measuring a mere two by three inches and bound in navy blue satin, reached the United States. It was made by four Lithuanian girls and dated February 16, Lithuanian Independence Day. One of them wrote the text, another made the drawings, and the other two worked on the binding of this little book. These innocent young girls were, and — if alive — possibly still are political prisoners in a special slave labor camp somewhere in the eastern part of Siberia. Extremely stern discipline prevails in these camps; inmates are not permitted to have such articles as paper and writing implements. And yet a prayer book was written.

The small pages, filled with handwriting in pale blue ink, must have been barely legible in the dim light of the barracks. They contain moving prayers of deportees living a life of loneliness and desolation in the harsh, frozen waste-lands of Siberia. There is still a faint odor of straw about the booklet. Evidently, it had been hidden underneath a mattress, within easy reach upon rising and retiring.

Here is the first prayer:

Another day of hard toil has dawned. Holy Trinity I want to worship You by patience and respect toward my co-workers. Give me wisdom and strength calmly to suffer all misunderstandings, rebuke and hatred. Bless my loved ones and my entire Nation and especially the defenders of my fatherland, the orphans and all who suffer in behalf of truth. Join us all together by fervent faith, unbreakable will and boundless love. Amen.

In their profoundly Christian spirit the girls consider even the greatest suffering as a gift from the Lord. They make a plea of mercy even for their most cruel persecutor. At the end of their day of agony they pray:

...accept my suffering, exhaustion, humiliation, my tears, hunger, the cold, all the afflictions of the spirit, my efforts for my country's freedom, for a better fate of my loved ones and friends, and for the souls of the freedom-fighters. O Lord, have mercy even upon those who torture and persecute us, and let even them know the sweetness of Your love.

And their native country remains foremost in their minds as can be seen in this prayer to St. Casimir, Patron Saint of Lithuania:

St. Casimir, who were reluctant to leave your country, in whose hour of danger you offered our army your heavenly aid, with aching hearts we beseech you to help our Nation rise again to a noble life, and help us to return soon to the land consecrated with the bodies of martyrs, innocent tears and endless affliction.

Many Western professional politicians, journalists and tourists see in Lithuania and the other captive countries a mass of sullen but reconciled people in the shadow of sputniks and giant factories. But if, as in this little book, we see them as nobly suffering and struggling individual human beings, we discover that they are very far from being reconciled. Some of them have been submitted to moral and physical suffering almost beyond the point of human endurance, but they did not surrender as human beings, because a passionate yearning for truth and freedom has kept their souls alive.

If there is a meaning hidden in human suffering, this simple little book reveals it in an eloquent and profoundly Christian way: suffering is not all evil and degrading. It ennobles and enriches the human spirit and purifies it in the fight for valid ideals which are truly believed in. This is true not only of individuals but of whole nations, as we can see in these sincere and touching prayers.

For in these prayers, nothing shines forth as strongly, with as much power as the solidarity of the Lithuanian nation, knowledge of its spiritual grandeur and the thirst for this grandeur. To bear the bleakness of exile, to return, to maintain the nation's moral strength as well as that of the person, are the themes emphasized by frequent repetition:

Mary, I beg aid for the defenders of my country; I pray that those who have laid down their lives may know real rest... Our Nation's martyrs, pray that the defenders of our country may receive wisdom, strength and unity.

The magnificence of the human spirit as manifested in this prayer book is too superficially glanced over in the West. It is seldom taken into account as a factor of first importance in Western Civilization's struggle for existence. Whole peoples are written off for the sake of an illusionary "realism"; peoples whose yearning for freedom is still passionately aflame. This omission is both painful and dangerous. For it is the human will and spirit that shall decide the outcome of the struggle, when a stalemate in the arms of destruction is reached.

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A Model For the Study of SOVIET EDUCATION

By THOMAS REMEIKIS

The image of the capitalist and the socialist worlds as conceived by communist man is perhaps nowhere as clearly reflected as in the philosophy and methods of Soviet pedagogy. The immediate and long-term tendencies of Soviet society, the problems and tasks of the socialist world are manifested, subtly or explicitly, in pedagogical literature and educational practice. It is possible that the study of Soviet education may give a greater comprehension of the status and dynamics of Soviet society than the study of any other institution. The reason for such a possibility is the availability of data in the area of education. The Western scholar has access not only to the ideological pronouncements of the Communist Party and the pedagogical discussions in official periodicals but also to school textbooks, on-the-spot observations of the operation of the school system, and the results of education as manifested in its effects on society. This is rarely the situation in such more complicated and more secret areas of Soviet life as the economy, Communist Party politics, foreign policy, the arts and social life in general. Thus the study of Soviet education may be a very fruitful means to a more exact comprehension of Soviet life.

This article is an attempt to formulate a model for a more systematic study of Soviet education. Because of limited space, only the most general philosophical and methodological principles of Soviet pedagogy will be codified. The article will attempt to indicate the central concepts of Soviet pedagogy and to suggest how these concepts may be applied in an actual study of the Soviet schools.

1. Soviet Pedagogy — Ideology — Environment

The development of Soviet pedagogy may be viewed as a particular interaction between communist ideology and the conditions of social and political environment. This has been and still is true to a greater or lesser degree of all Soviet institutions. The correct interpretation of Soviet ideology depends upon extensive consideration of

the environmental situation. Thus not only the ideological factor is to be considered in studying Soviet education; the conditions of Soviet society are also of decisive influence. Ideology and environment serve as the limits within which the system of education develops and operates.

The ideological basis of Soviet pedagogy is found in two aspects of Marxism: 1) in historical materialism and revolutionary theory and 2) in the Marxist concept of labor. These two aspects of Marxism are the source of all the ideological-methodological principles of Soviet pedagogy.

The historical materialism of Marx, Lenin and Stalin, in its dialectical variation, and revolutionary theory, as basically developed by Lenin, assume that all social forces are determined by the economic basis of society, that the laws of historical development show the inevitable movement of society toward communism, and that in this historical process the individual, by correctly perceiving and understanding these laws of historical development, may hasten or even determine the historical process itself. Thus everything that contributes to the operation of these laws of society is moral. The quest for world revolution is a moral imperative of the laws of historical development. Collectivism is the central concept of socialist life; thus it must be realized wherever possible, since it is the basis of future society.

2. Ideological Principles of Soviet Pedagogy

The above outline of historical materialism and revolutionary theory implies at least five major principles of Soviet pedagogy that have been the central concepts of that pedagogy throughout the existence of the Soviet state. These principles may be identified as follows: materialism; collectivism; the communist ethic; proletarian internationalism; and polytechnism. Fairly exact definitions of these principles are necessary if our model for the study of Soviet education is to be of any value. These principles must not be considered of equal importance:

They have been variously emphasized during the existence of the Soviet state, but none of them has been completely abandoned. The primary reason for the differing emphasis is to be found in the political and social environment, in the necessities of Soviet society and the policies of the Communist Party. This will be elaborated later in this article. First let us define the ideological principles of Soviet pedagogy, the principles that determine the content of education.

(a) **Materialism.** Communism is first of all a materialist ideology, explaining the universe and society through materialistic and economic concepts. Dialectical materialism as a science (so called by communist theoreticians) assumes that the universe is materialistic and that all phenomena can be explained by the dialectical method as simple manifestations of the material world. There is consequently no place in Soviet pedagogy for idealism, mysticism, transcendentalism or religion. Religion, which purports to explain a number of natural phenomena in spiritual, immaterial or supernatural terms, is the direct antithesis of materialism. The materialistic essence of communism uncompromisingly demands that the adherents of communism be materialists. Only a materialist can be a true communist.

The objection to religion on philosophical grounds — as antithetical to materialism — is not the sole objection. Religion as an ideology contributes to the illusive consciousness of the working class. It prevents the working class from perceiving the real exploitation that goes on in a capitalist society. As Marx says, "The abolition of religion as the illusory happiness of the people is a demand for their real happiness."¹ Religion, as a form of ideology reflecting the economic condition of a capitalist society, is a powerful instrument in the hands of the ruling class for keeping the masses ignorant and obedient. Since this is the case, in the words of Albert P. Pinkevitch, a noted Soviet pedagogue, "To state that there is no place in our school for any kind of religious influence is hardly necessary. Clearly the church, which has always been a powerful agency for clouding the social consciousness of workers, should not be admitted into the school."²

Science must be used extensively to show the materialist nature of the universe and thus to refute "religious superstitions." "In educating our children in the spirit of communist morality, it is necessary to develop the basis of their scientific world view. This world view is inconsistent with religious superstitions. A man brought

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up in the spirit of materialism, with a really scientific world view, not only does not believe in the religious tales himself but also patiently explains the basis of religious superstitions."³

Materialism has always been an important principle determining the content of education in the Soviet Union, and it probably will continue to be as long as the Soviet Union exists. During the history of the Soviet state the meaning on materialism has undergone only one drastic change, when the conflict between mechanistic materialism and dialectical materialism was resolved by Stalin in favor of the latter. The inculcation of a materialistic world view is an important part of the Soviet curriculum, and no study can afford to neglect it.

(b) **Collectivism.** In a socialist society the collective and not the individual exercises the dominant role. Individualism that is not part of the common effort or that does not contribute to the highest entity — the collective — is inconsistent with the nature of socialism. Society is a higher entity than the individual, and the individual exists for society, not vice versa. Collectivism is thus that particular principle is socialism that defines the relation between the individual and society. It means the subordination of the individual good to the common good, a glorification and sanctification of society and the state, a justification for even the most drastic action taken by the rulers in the name of the commonwealth.

The principle of collectivism does not only determine how the school should define to the child his relationship to society, it does not only outline the image of the socialist state, but it also determines a considerable part of the methodology of Soviet education.

(c) **The Communist Ethic.** Communism finds a pseudometaphysical sanction for morality in the laws of history. Moral behavior consists in following, or acting in accordance with, the dictates of history. In communist philosophy, moral behavior is behavior that contributes to the inevitable development of society toward communism. As Lenin said, "Morality is what serves to destroy the old exploiting society and to unite all the toilers around the proletariat, which

is building up a new communist society."⁴ Again Lenin observes, "The basis of communist morality is the struggle for the consolidation and completion of communism. That, too, is the basis of communist training, education, and teaching".⁵ The ultimate goal of history — communism — must be the object of all behavior. The child must be taught to follow the directives of the Communist Party because the party is the only authoritative institution having an insight into the objective operation of historical laws, and thus the only body capable of correctly determining moral behavior. Consequently moral behavior is that behavior which is sanctioned by the Communist Party.

In other words, education in communist morality really means education in obedience to the Communist Party and the subordination of everything to the demands of society. The Soviet school has always devoted a large part of its activity to indoctrinating this communist morality.

(d) **Proletarian Internationalism.** The meaning of this expression has changed many times between Marx's first formulation of it in the *Communist Manifesto* ("Workers of the World Unite") and the most recent definitions by the Communist Party of the Soviet Union in response to the challenge of National Communism. Thus great care must be taken to define the expression in terms of the most recent Communist Party pronouncements if it is to be used correctly in the examination of the content of Soviet education.⁶

Originally proletarian internationalism meant that there is an identity of interests among all proletarian classes in the world, that the realization of communism is a task of the entire proletariat, and that the proletariat is led to the realization of communism by the vanguards of the proletariat, the Communist Parties of the world, which coordinate their activities for a unity of action leading to world revolution. But as the possibility of world revolution became distant and the Soviet Union found itself in a "capitalist encirclement," proletarian internationalism was redefined to support "socialism in our country" as the base of the world revolutionary movement and to give Stalin power to manipulate foreign Communist Parties for the achievement of his objectives. As Stalin expressed it in 1927, "An internationalist is one who, unreservedly, without limitation, without conditions, is ready to defend the Soviet Union because it is the base of the world revolutionary movement."⁷ And in an article that appeared in *Pravda* on January 12,

1949, the same definition was reiterated: "In our time one can be a sincere revolutionary and internationalist only by unconditionally supporting the Communist Party of the Soviet Union and the Soviet Union itself, only by basing one's activities on the principles of Marxism-Leninism, and proceeding from the expression of the Russian Communist Party — the leading force in the international communist movement."⁸

With the rise of the idea of "separate paths to socialism" there came an attempt on the part of world Communist Parties to disengage themselves from their commitment to the Russian Communist Party. As a result Moscow was forced to soften its insistence that the Russian Communist Party is the sole interpreter of Marxism and the supreme authority in the communist movement. However, as far as the Soviet Union is concerned, the definition formulated by Stalin still holds.

The school has the tasks of instilling in children a hatred for the capitalist world and of developing a friendly disposition toward socialist countries. The definition of proletarian internationalism enunciated by Stalin requires that the school create a myth explaining the relationship between socialism in one country and the capitalist countries surrounding the socialist society and to develop a myth of the Russian proletariat as having as its historical mission the leading of the world proletariat to socialism. The second myth, that of the leadership of the Russian proletariat, is used in the non-Russian republics of the Soviet Union and in the rest of the world to justify Russian interference.

(e) **Polytechnism.** It has already been stated that the Marxist concept of "labor" is central to communist pedagogy. Marx defines labor as follows in his monumental work *Capital*: "Primarily, labor is a process going on between man and nature, a process in which man, through his own activity, initiates, regulates, and controls the material reactions between himself and nature. He confronts nature as one of her own forces, setting in motion arms and legs, head and hands, in order to appropriate nature's production in a form suitable to his own wants. By thus acting on the external world and changing it, he at the same time changes his own nature. He develops the potentialities that slumber within him, and subjects these inner forces to his own control."⁹ In other words, it is through labor that man is socialized, it is through labor that he develops his personality, and it is through labor, therefore, that the education of the young should be accomplished. Socialist education

"would combine productive labor with instruction and physical culture, not only as a means of increasing social production, but as the only way of producing fully developed human beings."¹⁰

Thus in Soviet educational theory and practice all work is educational. A factory, for example, may be considered a school of communism¹¹. A child learns through active participation in life, he learns through meaningful experiences of his surroundings. Education must be organized around human labor¹².

Polytechnism is a logical consequence of the position that education and production must be combined. Polytechnism has been variously defined during the history of the Soviet school,¹³ and it has not always been placed in the forefront of educational tasks. The most recent and the currently dominant definition states that polytechnism is the teaching of the fundamentals of contemporary production, the study of the basic principles and the general operation of an industrial, technological society.¹⁴

Polytechnism, besides its consistency with historical materialism and the economic goals of the Soviet Union, is also an important factor in educating the communist man. By insisting on the unity of theory and practice, by combining production and education, polytechnism subjects the student to a close relationship with social reality — with the social, economic and political problems of the day. It promotes interest in the life of the country, develops a positive attitude toward work and makes the student an integral part of the entire collective in the building of a communist society.

The above five principles of Soviet educational philosophy determine practically the whole content of education. It has already been said that these principles are not equally important and are not equally emphasized. What portion of educational activity any particular principle determines depends upon the policies of the Communist Party and the requirements of the social, economic and political environment. For example, while polytechnism has never been abandoned, after about 1935, when Stalin announced that the schools must develop cadres for Soviet society, it was pushed into the background and had become a very insignificant part of the curriculum. The order to introduce polytechnical training into the schools once more was formally enunciated by the 19th Congress of the Communist Party of the Soviet Union and was sharply emphasized by the 20th Congress. By 1958 a major part of the curriculum was devoted to polytechnical training.

The reasons for this emphasis on polytech-

nism are not hard to find. In the first place, the Soviet school system has developed to such an extent that by the time of the 19th Congress it was already apparent that only a portion of all secondary school graduates could be accepted by higher educational institutions. Thus the old idea that the secondary school is only a preparation for higher education had to be abandoned. The secondary schools were given the additional task of preparing their students for life in a socialist society. And polytechnism was the answer. In the second place, Soviet industrial society was in need of people who would already be familiar with the basic processes and principles of an industrial society when they began working in the economy, and who would thus be immediately more efficient and more productive.

The reasons behind the recent Khrushchev proposals for school reforms, whereby practically no one will be eligible for higher education without first working in the economy, may be found in the economic and political situation of the Soviet Union. Several suggestions may be made: 1) The Soviet industrial machine, which aims at overtaking the United States in production, needs additional labor forces, which are not available at present because of the slump in population resulting from World War II; by making everyone work after he has received eight years of education, part of the needed labor force can be obtained. 2) The recent educational reform is a complete return of the Marxist concept of the labor school — a union of education and labor. 3) The fact that the higher educational institutions cannot accept all secondary school graduates is real, and a very extensive polytechnization is a possible solution to this problem. 4) The suggested reform would tend to inhibit the development of an intelligentsia with a very general education. Thus the suggested reform may be in part a way of coping with the problem of the intelligentsia, which after the "thaw" appeared to be deviationist, without a strong communist ideology. Hence also the increased emphasis in recent years on the principles of communist morality and on materialism.

This is enough to illustrate how the economic and political situation in the Soviet Union causes varying emphasis on the ideological principles of education. To re-create the reality of Soviet education in a study, the content of that education must be analyzed in terms of the principles presented here, whose relative importance at any particular time may be ascertained by evaluating the basic problems facing the Soviet Union and the Communist Party.

3. Methodological Principles of Soviet Pedagogy

The actual work of the schools is determined by a number of methodological principles that have their basis in the ideology of Soviet education. These principles may be expressed as follows:¹³

(a) **The principle of the unconditional subordination of education to the goals of communism.** "This principle means that the entire content of education, its organization, means and methods must serve a certain end. If any measure contradicts the principal tasks of communist education, then it is not acceptable in our school."¹⁴ Thus, for example, religion, idealism, individualism and everything else that is inconsistent with or contrary to the basic assumptions of dialectical materialism and the communist concept of man are excluded from the schools. On the other hand, certain methods used in the bourgeois world that can be successfully applied in transmitting the communist world view may be utilized by the Soviet educational system; for example, Boy Scout methods are successfully applied in the Pioneer organization, which might be described as a Scout organization with a communist ideology. What this principle does in effect is to affirm the basic tenet of communist morality: Everything that helps the cause of communism is good and must therefore be utilized, while everything that is contrary to the tasks of communism is to be condemned and destroyed.

(b) **The principle of education in a collective and for a collective.** "The nature of the socialist society itself determines the prominence of the educative role of the student collective in Soviet pedagogy. From the very first days in the Soviet school the student must be trained to work and take his leisure in a collective, to be obedient to the will of the collective and to do whatever is useful to the collective... The experience of the schools shows that the problems of mental, ideological-political, moral, physical, esthetic and labor education and polytechnical training are best solved by a harmonious and united student collective."¹⁵

The development of collective habits and collective values is emphasized in every aspect of Soviet education. Not only the content (the whole communist economic and political system is based on collectivism) but also the forms of education are of a collective nature. Thus we see an emphasis on collective values and accomplishments in Soviet textbooks and a predominance of collective modes of behavior inside and outside school.

What this principle implies for the socialist society and for the West is clear enough. The success and efficiency of the communist economy depends to a great extent upon the ability to socialize individuals with collective values. The principle of collectivism also greatly assists the Communist Party in maintaining political control over the masses. Collectivism, by subordinating the individual to the group, makes the individual a slave of the state and the Communist Party. By socializing individuals with collective habits and values, the Soviet school, as an instrument of the Communist Party, develops loyal servants of the system.

(c) **The principle of the maximum active participation of the student in the educational process.** This is nothing else but a reaffirmation of the Marxist principle that learning takes place in the process of labor or activity. "This principle means that in the educational process certain activities, concrete occupations, rather than words, must predominate... The educational process is a dual process. It consists first of all of the educative influence of the teacher and secondly of the activity of the students. And this latter aspect of the educational process is no less influential (and may be more so) than the former in the formation of the student's personality."¹⁶ Active participation in the educational process here means not only the physical activity of the student but also his intellectual activity during the lesson. For example, it is suggested by Soviet pedagogues that the time taken by the teacher should not exceed 15 minutes in a 45-minute class period. The rest of the time should be devoted to student discussion, recitation, individual reading and the like.¹⁷ This principle is also the cornerstone of polytechnical education. Polytechnism is nothing but an active participation in and study of the social reality of a socialistic society. It involves laboratory work, work on collective farms and machine-tractor stations, trips to nearby enterprises and cultural institutions.

(d) **The principle of the necessary relation of educational work with life and with the political tasks of the Soviet Union.** The content and nature of the curriculum offered by the school depends upon the requirements of the Soviet system in its development toward communism. "The content of the educational work in the schools cannot remain unchanging. It changes according to the concrete needs of life in a particular period of communist development."¹⁸ The primary task of the contemporary school is the development of a man with a communist



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world view. "At present the tasks of the ideological-political education of students and the formation of high moral qualities in them are of primary importance. The primary task of educators is to temper youth, to arm him for an active and uncompromising fight against the harmful influence of bourgeois ideology and morality. Therefore social-political and moral questions must occupy the central position in a system of educational work."²¹

Ideological and political indoctrination is not the only consideration that determines the area of education. The needs of the Soviet economy are equally important determinants of the curriculum. It probably could be demonstrated that the curriculum is determined by the tasks of the Five-Year Plans. In the last Five-Year Plan (the sixth), which was recently abandoned, the basic goal was the overtaking of the United States and the West in general in certain fields of production and technology. Thus the complete polytechnization of the schools and an increased emphasis on science in the curriculum was the order of the day. Education for the needs of society and the state and not for the development of the individual is the dominant and determining view of Soviet pedagogical philosophy. It is an outcome of collectivism and communist morality.

(e) **The principle of the educative significance of teaching.** This principle recognizes the role of the teacher and the nature of instruction and textbooks in developing a certain type of individual. "It would be incorrect not to value, and to ignore, the educative aspect of teaching in our schools. The content, organization and methods of teaching, the personality of the teacher, his ability to inculcate thinking and activity in the student during the lesson — all this is highly influential in the formation of the student's personality."²² In a period when the influence of bourgeois ideology is inevitable and reliance must be placed on bourgeois-educated teachers, the rationale for the emphasis on this principle is explicit enough. The bourgeois-educated teacher, attempting to evade prosecution for bourgeois ideas and yet hostile to the communist ideology, is prone to limit himself to the strict presentation of material in officially approved textbooks and to refuse to go beyond in the educative process. Such a position on the part of many teachers, especially of nations recently incorporated into the Soviet Union (Lithuania, Latvia and Estonia, for example), has been and still is vigorously attacked by the Communist Party and the Ministries of

Education. The formulation of this methodological principle is a concrete manifestation of this attack.

(f) **The principle of limited and positive pedagogical leadership in a student collective.** This methodological principle requires the teacher to create a social atmosphere such as will allow individual initiative yet at the same time will direct the accomplishment of individual ideas through collective action. Individualism is permissible in formulating ideas, but it is to be condemned in the execution of those ideas.

The younger and less experienced a student collective is, the stronger and more dominating must be the leadership exercised by the pedagogue. It is up to the pedagogue to decide when to limit his leadership in order to allow the spontaneous expression of independence and initiative. The teacher must decide when and how to assert leadership in order to facilitate spontaneity and initiative and to direct students toward collective action. Actually, this task of the teacher is an art rather than a science. He can accomplish it successfully only after a long period of experience with the student collective.

(g) **The principle of the consistency of the level of education with the psychological maturity and ability of the student.** This is the same as saying that the program of education must be psychologically sound — adapted to the level of maturity of the individual student.

4. Concluding Remarks

The ideological and methodological principles of Soviet pedagogy outline an image of the Soviet man. The ideal Soviet man is a materialist in world view, a collectivist in society, an obedient servant of the Communist Party and an efficient part of the production system, and mentally and intellectually he is limited by the bounds of official communist ideology as interpreted at any moment of time by the Communist Party. The ideal Soviet man is not far from what a behaviorist would call "a reflex of the environment."

The recent Khrushchev proposals calling for reestablishment of the Marxian labor school will be of consequence in developing even more narrow-minded individuals, even more obedient servants of the Communist Party and players of even less significant roles in the Soviet economy. Socialist society is supposed to be a society of the toilers, a classless society. Yet the recent changes in educational policy again reaffirm a definite abandonment of this ideal

in favor of a society of puppets directed by an omnipotent ruling class — a ruling class that is supposed to have delivered the final blow to all the ruling classes hitherto existing. The new policy of education definitely favors the bureaucratic elements of Soviet society. Intellectual capacity will no longer be the most important qualification for admission to higher education. Other "social" considerations — ideological purity, Soviet patriotism, proletarian internationalism, love of physical labor, etc. — will be equally, if not more, important in selecting students for higher education.

The new educational policy enunciated by Khrushchev reveals several of the aspects of Soviet society that are so brilliantly exposed in Milovan Djilas' analysis of *The New Class*. The contemporary tendency in education is a manifestation of the interests of the new class. The policy not only favors the elite, but also en-

hances control of the masses and improves the regulation and efficiency of the Soviet economy — the cornerstone of the new exploiting class. The new educational policy also reveals that even a Soviet society is characterized by an internal contradiction. It is marked by a latent conflict between the mass of workers and the ruling class. And one wonders whether Marx's diagnosis of the destiny of laissez-faire capitalism may not be more truthfully applied to communist society. If Soviet society were free from internal contradictions, the coercive machinery of the state would have been less necessary and would have started to deteriorate long ago. Yet the fact is that state power is still being consolidated. The absolute subordination of education to the political and economic goals of the Communist Party is a concrete manifestation of an internal contradiction and an instrument for consolidation of social control.

NOTES

¹ Quoted by Max Eastman, *Marxism: Is It a Science?* New York, W. W. Norton and Co., 1940, p. 41.

² *The New Education in the Soviet Republic*, translated by Nucia Perlmutter, New York, John Day Co., 1929, p. 153.

³ N. Boldyrevas, *Dorinis Vaikų Auklėjimas šeimoje* (The Moral Education of Children in the Family), Kaunas, (State Pedagogical Literature Publishing House), 1956, p. 9.

⁴ V. I. Lenin, *Selected Works*, Moscow, Foreign Languages Publishing House, 1951; Vol. II, Part 2, p. 485.

⁵ *Ibid.*, p. 487.

⁶ For a brief discussion of the changing meaning of "proletarian internationalism," see R. N. Carew Hunt, *A Guide to Communist Jargon*, New York, MacMillan Co., 1957, pp. 128-131.

⁷ Cited in Hunt, *op. cit.*, p. 129.

⁸ *Ibid.*, p. 130.

⁹ Marx, *Capital*, New York, E. P. Dutton and Co., Inc., 1946, p. 169.

¹⁰ *Ibid.*, p. 522.

¹¹ A very interesting and utopian exposition of this idea is found in J. Dovydaitis novel *Dideli įvykiai Naujamiestyje* (Great Events in the New City), Vilnius, (State Literature Publishing House), 1955. The novel portrays individuals who become convinced communists through participation in socially useful work and work in a factory.

¹² The recent Khrushchev memorandum on reorganization of the schools (see "Current Digest of the Soviet Press," Vol. 7, No. 38, pp. 3-7) finds

ideological justification in this aspect of Soviet pedagogy — that education and production must be combined.

¹³ For historical account of the changing meaning of polytechnism in Soviet pedagogy, see M. J. Shore, *Soviet Education, Its Psychology and Philosophy*, New York, Philosophical Library, 1947, chapter 13.

¹⁴ For recent discussions of what polytechnism means, see "Current Digest of the Soviet Press," Vol. IV, No. 35, pp. 6-9.

¹⁵ This section closely follows the formulation of methodological principles by the Soviet pedagogue N. Boldyrevas in an article "Concerning the System of Educative Work," in "Tarybinė Mokykla" (The Soviet School), a journal of the Ministry of Education of the Lithuanian S. S. R., 1957, No. 5.

¹⁶ *Ibid.*, p. 11. (Cf. Plato, *The Republic*, II: 377: "It seems, then, our first business will be to supervise the making of fables and legends, rejecting all which are unsatisfactory; and we shall induce nurses and mothers to tell their children only those which we have approved, and to think more of moulding their souls with these stories than they do now of rubbing their limbs to make them strong and shapely.")

¹⁷ *Ibid.*

¹⁸ *Ibid.*, pp. 11-12.

¹⁹ See B. King, *Russia Goes to School*, London, William Heinemann Ltd., 1948, pp. 37-40.

²⁰ Boldyrevas, *op. cit.*, p. 12.

²¹ *Ibid.*

²² *Ibid.*, pp. 12-13.

LITHUANIAN AND THE SLAVIC LANGUAGES

By DR. ANTANAS KLIMAS

There seems to be great confusion today in certain linguistic circles concerning the classification of the Baltic and Slavic languages. And not only in linguistic circles: The uninformed layman often considers Lithuanian to be one of the Slavic languages. He is usually less familiar with the term "Baltic" than he is with the term "Slavic," and for a very simple reason: There are many times more people from the Slavic countries everywhere in the world than there are people from the two small Baltic countries of Lithuania and Latvia. Comparatively speaking, the number of Lithuanians and Latvians is so small that they are easily "added" to the great mass of Slavic people.

Certain other terms must have contributed to this confusion: Slavonic, Slovak, Slovenian. The first is used primarily by British and Canadian scholars instead of Slavic, which is generally used in the U. S. A. Slovak is the language of the Slovaks, cousins of the Czechs, and Slovenian is the language of the Slovenians, who live in the northern part of Yugoslavia.

The geographical closeness of the Balts and Slavs must have contributed to this opinion, so often heard in the English-speaking countries. Historical circumstances have definitely contributed to the widely held but erroneous belief that "Lithuanian is something like Russian or Polish, or at any rate something like Slavic." It must be remembered that the ancient and powerful Lithuanian state of the Middle Ages was occupied by Tsarist Russia in 1795 and remained under that occupation for 123 years, i. e., until 1918. The Russian administration, in its zeal to Russianize the Lithuanians, even forbade the use of the name Lithuania and coined a new one: "Northwest country," or "Northwest Province." They went so far as to forbid between 1864 and 1904 the printing of Lithuanian books in the Latin alphabet, which had always been used by the Lithuanians. The Lithuanians refused to accept books printed in the Russian alphabet, and, under the threat of banishment to Siberia, they had their books and newspapers printed in East Prussia and smuggled them into Lithuania.

Thus when, in the 19th century, the comparative linguistics of the Indo-European languages was developed and made great strides, primarily through the work of German philologists, Lithuanian and Latvian were "rediscovered," as it were, as very important languages in the Indo-European family. But at that time there was no Lithuanian state; there were no Lithuanian institutions of learning, no outstanding Lithua-

nian linguists who might have contributed so much to this great new field of learning.

All of these circumstances contributed their share to the unfortunate confusion in the classification of these languages.

The question of the classification of the Indo-European languages has had a strange fate in that sense, that it had not only been carried out in very different ways and with different methods in the course of history, but that also voices were raised again and again, which would declare the whole thing as insolvable. Nevertheless, efforts to do this never ceased, and, after the discovery of Tocharian and Hittite, a real history of the Indo-European languages was no longer possible, without one having worked out a clear idea of the closer relationship of the individual kindred languages and their prehistoric distribution.¹

This question of the classification of the Indo-European languages was at times a much disputed and very heated issue among the European philologists of the 19th century. The argument has not subsided completely even today, since every scholar in the field has his own peculiar method of deciding the criteria of classification: One prefers to classify the languages primarily on phonetic principles, another will favor morphological development, a third will use lexical similarities and will take into account accentuation systems, geography, archeology and other criteria.

It is not the purpose of this brief article to discuss the whole history of the classification of the Baltic and Slavic languages, but a few examples will be given here simply to show the various methods and approaches.

In 1833, A. F. Pott counted five groups of Indo-European languages:

1. Old Indic, or Sanskrit
2. Medopersian (Iranian)
3. Greek and Latin
4. Lithuanian and Slavic
5. Germanic.

At that time comparative Indo-European philology was just beginning to develop, and many languages were not even suspected of belonging to the Indo-European family.

In 1861, after many investigations and attempts, A. Schleicher decided upon this classification:

1. Asiatic or Aryan languages: Indic, Iranian, Armenian
2. Southwest European languages: Greek, Albanian, Italic, Celtic.

3. North European languages: Slavic, Lithuanian, Germanic.²

Perhaps the best example of the so-called "standard" or "accepted" classification can be found in an article by Paul Thieme in "Scientific American."³ He lists the basic groups as follows:

1. Teutonic
2. Romance
3. Celtic
4. Baltic
5. Slavonic
6. Albanian
7. Greek
8. Armenian
9. Iranian
10. Indic.

Another linguist might perhaps add Tokharian, Thracio-Phrygian, Illyrian and even Hittite, and might also place Indic and Iranian in a single group, Indo-Iranian.⁴

The question of pure classification alone has not been the only controversial issue; there have also been the questions of the interrelationships between the groups or branches of the whole Indo-European family, as well as between individual languages and even dialects: Which groups of languages first separated from the others in the course of history, which remained closed to one another and for how long.

All these questions preoccupied the linguists for decades. Many theories were developed to explain these problems, of which we shall mention only a few. The Stammbau theory explained the growth and development of languages somewhat on the analogy of the organic growth of a tree, with language groups and individual languages and dialects splitting up and branching off from the mother language like a tree's branches, some very early, some only recently. Another famous theory was the Wellen or Uebergang theory, under which languages spread away from a centrally located "Urheimat" into the peripheries, as waves in water spread from a central point of disturbance.

In all these great scholarly discussions, the question of the relationship between the Baltic and Slavic languages has always been a very heated issue. The Baltic languages are not very numerous: Lithuanian, Latvian, Old Prussian, Couronian and Jotvingian. Old Prussian has been dead since the 17th century, and only a few written monuments of it have been preserved. Very few traces are left of Couronian and Jotvingian. But, on the other hand, the Slavic languages are imposing if only by the sheer number of languages and the people speaking them:

1. East Slavic: Russian, White Russian, Ukrainian
2. West Slavic: Polish, Czech, Slovak, Wendish, Kashubian
3. South Slavic: Bulgarian, Slovenian, Serbo-Croatian, Macedonian.

About 200,000,000 people speak the Slavic languages, while only about 6,000,000 speak the Baltic tongues.

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But the number of its speakers does not determine the importance of a language as far as linguistic science is concerned. English, French and Spanish, for example, although they are spoken by many millions of people, are not very important for comparative Indo-European philology, while one can hardly do any serious work in this field without the help of Lithuanian. Nevertheless, the great numbers of Slavic-speaking people and the geographical closeness of the two groups in recent times have always furnished a great impetus to "attach" the Baltic languages to the gigantic neighbor, Slavic.⁵

So for a time German scholars used all kinds of terminology for these two separate groups of languages: Litaush, Slavisch, Litu-Slavisch, Lettu-Slavisch, etc. For a while the Baltic languages were also called "die altsichen Sprachen" — the Aistian languages, a term taken from Tacitus' "Aestiorum gentes," in his *Germania*. The term was introduced by the Lithuanian linguist K. Jaunius and was later used by Būga. The terms "Baltic languages" and "Baltic peoples" were proposed for the first time by Nesselmann in 1845.⁶ He based them primarily on the Baltic Sea — Mare Balticum — the name of which is itself of uncertain origin; it may be Baltic, or it may be of Illyrian origin.⁷ Since the beginning of the 20th century the term "baltische Sprachen" has been generally accepted in Germany and France, and it is now used practically everywhere.

It is not easy to describe briefly the relationship between the Baltic languages and the Slavic group.

The criteria of a closer relationship can be found only in positive common features of the languages concerned, common features which at the same time are deviations from the rest of the languages.⁸

What, then, are these features common to Baltic and Slavic? Do they warrant the assumption of any closer relationship between these two groups than between Lithuanian and the Germanic languages, say, or Lithuanian and Latin?

1. Indo European short a and short o have been combined into one sound in both groups: short o in the Slavic languages, but short a in Baltic. For example: Sl. "oko", Lith. "akis" "eye." Similar changes, however, took place in Indo-Iranian and in Germanic.

2. The ablative singular or the o-stems has taken over the functions of the genitive in both groups. But this is an independent and parallel development in the two groups, since in the other stem classes these two cases had already coalesced into one in primitive Indo-European.

3. The half vowels (liquida sonans) "i" and "r" are both represented by "ur" and "ul" in

the two groups, as well as by "l" and "r." But again, this is a change that has taken place in other Indo-European languages, and thus it offers no proof of a closer relationship between Slavic and Baltic.⁹

4. The so-called F. de Saussure Law: A syllable with an acute intonation that is preceded by a stressed syllable with a circumflex or a short intonation will take over the accent. This, however, must have happened in the very earliest stages of the development of the two groups, and according to van Wijk it could have developed independently in both.¹⁰

5. There are also similarities in syntax, but they are not important enough to warrant any assumption of a close relationship. Most of the "similarities" in colloquial use today go back only a couple of hundred years, and they are simply borrowings, loan translations or adaptations and have nothing to do with the ancient development of the languages.

6. Finally, there are a number of lexical similarities between these groups, but there are also so many important and ancient differences that this "list" of common words does not prove anything; such lists could be made up for many groupings of Indo-European languages. Let us consider a few examples: Old Church Slavic "raka" Lithuanian "ranka" (hand), but Old Church Slavic "bogu," Lithuanian "dievas" (God), Old Church Slavic "vetuchu," Lithuanian "senas" (old), etc. Most of these examples would show that Lithuanian, Old Prussian and Latvian have in many cases preserved a more archaic form, which is completely different from the Slavic form.

As we have just seen, the similarities are not enough to warrant the assumption that

Baltic and Slavic are more closely related than Baltic and Germanic, say, or Italic and Greek. Thus there is no reason whatsoever to use the misleading and erroneous term Balto-Slavic! Only Baltic and Slavic, as two separate and independent groups of Indo-European, should be used.¹¹

There is no point in trying to list all the differences between the two groups: they are too numerous. We will mention just a few:

1. There exists in Lithuanian a sigmatic future tense, of which there is practically nothing left in the Slavic languages.

2. Lithuanian has verbal aspects, like the Slavic languages, but they play no role in the formation of grammatical tenses, while they are very important in the Slavic languages.

3. The Baltic borrowings from the Slavic languages are of a fairly recent origin. This shows that for a long time after the separation of these two groups from the common Indo-European mother language they had very little contact with each other.

4. Some very important words, such as "eleven," "twelve," are quite similar in Baltic and Germanic but are formed entirely differently in Baltic and Slavic.

5. There is a much greater differentiation between the Baltic languages themselves; until recently the Slavic languages could be mutually understood, and to a certain extent this is true even now.

This is why it is understandable that an ancestor of Lithuanian and ancestor of a Russian or a Pole could never understand each other, even as far back as 3,000 years ago, since even then the differences between the two groups were already too great.

NOTES

1. Walter Porzig, *Die Gliederung des indogermanischen Sprachgebiets*, Heidelberg, 1954, p. 9.

2. A. Schleicher, *Compendium der vergleichenden Grammatik der idg. Sprachen*, 1861, pp. 4 ff.

3. Paul Thieme, "The Indo-European Language," in "Scientific American," 199 (1958), No. 4, pp. 63 ff.

4. Cf. my article "Lithuanian and Indo-European," in "Lituanus," 1957 No. 4, pp. 14 ff. The reason why Tokharian, Illyrian, Thraco-Phrygian and Hittite are not listed in Paul Thieme's article is that he enumerated only the living languages.

5. There are many examples of this kind of "attachment" of numerically small groups to their gigantic neighbors. Let us mention here only one, a particularly flagrant instance since it occurs in what purports to be a "student's manual!" The book is: Robert F. Spencer, *An Ethno-Atlas (A Student's Manual of Tribal, Linguistic and Racial Groupings)*, Wm. C. Brown Company, Dubuque, Iowa, 1956. In it the name of the Lithuanians is not even mentioned, though all the small tribes of Africa are there. The same treatment is given in the linguistic maps — the Baltic languages are not even mentioned; they have been "incorporated" into

the mass of Slavic languages, yet a small group of Basques in northern Spain is shown! One asks oneself if this is simply an "oversight," ignorance or something else?

6. In Nesselmann, *Sprache der alten Preussen*, 1845, pp. 28 ff.

7. Cf. Ernst Fraenkel, *Die baltischen Sprachen*, Heidelberg, 1950, pp. 19 ff.

8. A. Laskien, *Die Deklination des Slavisch-Litauischen und des Germanischen*, Leipzig, 1876, p. vii.

9. Cf. also the linguistic changes in the Baltic and the Germanic languages. See "Lithuanian and the Germanic Languages," in "Lituanus," Vol. 4 (1958), No. 2, p. 45.

10. Cf. Ernst Fraenkel, op. cit., p. 80.

11. Cf. "Lithuanian and Latvian are Baltic languages; they go back, together with Old Prussian and some other dead languages to a common mother-language which, just like Slavic, is of Indo-European origin." Wijk, *Les Langues Slaves*, 2nd edition, 's-Gravenhage, 1956, p. 3.

Cf. also A. Senn, "On the Degree of Kinship Between Slavic and Baltic," "Slavonic and East European Review," XX (1941), pp. 251-265.

The Cooperative Movement

JUOZAS AUDENAS

The purpose of this article is to describe the development of a form of economic organization that played an important role in the economic life of independent Lithuania. This form is the cooperative society, or, in brief, the cooperative. The cooperatives, which flourished in great numbers during the years of independence, served as important sources of consumer credit, in the distribution of goods, and in import and export relations with foreign producers and buyers.

THE COOPERATIVES BEFORE WORLD WAR I

During the second half of the 19th century, approximately 85% of Lithuania's breadwinners earned their living in agriculture. The majority of these were small or middle farmers. There was little agricultural machinery; most tasks were performed manually, while traction power was provided by horses and sometimes oxen.

Under these agricultural conditions there flourished a peculiar social institution known as *talka*. English equivalent of this word is 'help', but at best it only hints at the real meaning of the term. A significant comparison may be made, however, between *talka* and what is known in the United States as a bee, as in "barn-raising bee" and "quilting bee." There is some similarity between the two institutions.

Talka may be defined as the exchange of unpaid labor, limited to agriculture. Through the means of *talka* neighboring farmers would harvest their crops, thresh grain, tread flax, erect buildings and perform other work. The purposes for which neighbors would gather for *talka* may be summarized under three headings. First, a man might find it impossible to perform a certain task by himself — moving his household from one place to another, say. In such a case he would call on his neighbor for help; once the work was performed, he would prepare a substantial feast for them instead of paying them. Second, there are certain situations in which time is very important and work must be done immediately — for example, if a storm threatens or the grain is falling from the ears. When this occurred the neighbors who were not endangered would, without waiting to be asked, rush to help the stricken farmer. And finally, certain recurrent tasks, such as threshing grain

and treading flax, demanded more labor than a single family could provide, and several farmers would agree to help each other perform these tasks.

This form of agricultural cooperation had been known in Lithuania since ancient times and had fostered a spirit of mutual assistance among the people. Thus when the cooperative movement began in Western Europe in the 19th century, this custom aided in spreading its popularity in the country.

Lithuanian farmers practiced another form of cooperation besides *talka*. The farmers of a single village, since they were on approximately the same economic level and enjoyed one another's mutual trust, would sometimes buy needed goods in common. These goods would be bought directly from a factory or a wholesaler, and the buyers would be responsible for transportation. In this way the goods could be obtained at significantly lower prices than if they were bought singly at the retail level. Mineral fertilizer, salt, seeds and the like were the commodities most often purchased this way.

This cooperative relationship and activity was already a step toward the formal cooperative. Every saving was important to the impoverished Lithuanian farmer; moreover, this social cooperation had a moral, educational value in that it fostered mutual trust and mutual aid.

The cooperative movement in Western Europe began in the middle of the 19th century. The first consumer cooperative was founded in 1844 by the Rochdale Society of Equitable Pioneers, and in Germany in 1859 credit cooperatives were being established in cities according to the principles of Hermann Schultz Delitsch. At about the same time cooperative banks for farmers were being established after the pattern of Friedrich Wilhelm Raiffeisen.

These cooperative ideas quickly reached Lithuania; as early as 1862, a credit cooperative of the Schultz Delitsch type was founded in Klai-

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POVILAS PUZINAS

SHACK, 1958

pėda. Government employees in Vilnius established a consumer cooperative in 1869, and in 1871 government employees in Kaunas founded a savings-and-loan fund. But these early activities did not affect the masses; they were only local attempts, for Lithuanian farmers, even after the abolition of serfdom in 1861, were incapable of organizing formal cooperatives. Furthermore, the Russian Czar established a new form of oppression in Lithuania in 1864: In that year a prohibition of the use of Latin characters in the Lithuanian press, which was to last for 40 years, began. This cultural oppression hindered any free Lithuanian activity and the spread of ideas. Only after the repeal of the ban, in 1904, and the revolution of 1905 did the inhabitants of Lithuania begin an intensive effort to establish cooperatives of all types. By 1914 there were in Lithuania 207 credit cooperatives, with 88,900 members; 245 consumer cooperatives, with 98,000 members; and 19 milk-processing cooperatives.

THE COOPERATIVES DURING THE YEARS OF INDEPENDENCE

The first world war and the German occupation (1914-1918) completely dispersed Lithuanian cooperative societies; none remained. The war, with all its evils — the decrease in population, requisitions and other forms of economic destruction — totally destroyed the conditions that are needed for cooperative activity. Thus the first stage of the cooperative movement in Lithuania was ended. But this did not erase from the people's consciousness the utility of cooperatives or a desire to further the expansion of the cooperative movement. Therefore as soon as the Temporary Lithuanian Government began to function (Nov. 11, 1918), the local farmers began to establish cooperatives of all types wherever the German and Soviet armies were withdrawn. Social and economic life can best be ordered under the conditions of an independent state and a free nation, and by Jan. 1, 1937, there were 1,189 cooperatives functioning in Lithuania.

The reasons for the growth of cooperatives in Lithuania are as follows: 1) after the war the young government was impoverished and was unable to help farmers who needed a source of cheap credit for buying livestock and machinery and for erecting and restoring buildings; 2) consumer goods and farm machinery could be obtained at lower prices through consumer cooperatives; 3) a cooperative member could obtain higher prices for farm produce sold to his own cooperative than for produce sold to other buyers; 4) cooperative centers not only are of material help to farmers but also improve the level of agricultural education through periodicals, advice and instructions; 5) urban residents, too, could help to provide for their consumer needs through credit and consumer cooperatives.

One type of cooperative is the credit cooperative. Its function is to make credit available to its members at the lowest possible cost and to receive the savings of the masses for investment. This means that on the one hand it assists its members by providing small loans to meet consumer and agricultural needs, while on the other hand it collects even the smallest savings, with which it improves the availability of credit. In this way credit cooperatives perform an educational function as well as their direct economic function.

In Lithuania, credit cooperatives enjoyed the confidence of the public and had an extensive field for their activities. Even in the years 1935 to 1940, the majority of breadwinners in Lithuania — more than 70% — were small and middle farmers. The next larger group consisted of factory workers, white-collar employees, artisans and retailers. All of these needed the small credit cooperative, either for the deposit of savings or as a source of inexpensive loans. The big banks were to be found only in the larger cities, and therefore credit and loan associations were founded in small towns scattered throughout the country.

In 1926 there were 393 savings-and-loan cooperatives with 59,244 members. These had deposits totaling 8,410,000 litas * and outstanding loans in the amount of 22,006,000 litas. In 1931 there were 397 such banks with 107,535 members, deposits totaling 38,460,000 litas and outstanding loans totaling 63,460,000 litas. The figures for 1937 were 322 banks with 111,587 members, deposits of 39,990,000 litas and loans outstanding of 61,340,000 litas. As we can see, the

* In 1922-1932, the value of the litas was ten to the U. S. dollar; this later rose to six to the dollar.

number of members and the scope of operations more than doubled in ten years.

The second category of consumer credit cooperatives consisted of the banks of the Raiffeisen system. In 1928 there were 43 of these banks with 12,125 members; deposits totaled 12,090,000 litas and loans 13,990,000 litas. In 1935 there were 41 Raiffeisen banks with 8,816 members; deposits totaled 8,730,000 litas and loans 16,640,000 litas.

There was a third, even smaller category of consumer credit association. This consisted of savings-and-loan funds of governmental and other white-collar employees. As of January 1, 1936, there were 45 such funds with 12,752 members. The members had deposits of 3,530,000 litas and outstanding loans of 3,229,000 litas.

In all, these three types of consumer credit associations in 1935 operated 445 offices and had 133,457 members with 41,740,000 litas in deposits and 76,799,000 litas in loans. The government would make available to newly established consumer credit societies credits of up to 50,000 litas at an interest rate of 3%; repayment of the loans began after five years, at 10% of the total a year for the first four years of repayment and 15% a year for the next four years.

The center of the credit cooperatives was the Cooperative Bank, which granted its members loans and also instructed and supervised them.

A second type of cooperative organization is the consumer cooperative. Most consumer cooperative members in Lithuania were farmers, and the cooperatives primarily served farm needs; thus they were sometimes referred to as agricultural cooperatives. Their functions may be summarized as follows: 1) they provided consumer goods, trade tools and fabrics to their members and other consumers at the lowest possible prices; 2) they paid dividends to members who purchased goods through them, depending on the amount of the purchase, according to the Rochdale principles; 3) they supplied farmers with agricultural machinery, fertilizers, seeds, etc.; 4) they bought agricultural produce from the farmers.

The following table summarizes the activities of the consumer cooperatives:

Year	Number of Cooperatives	Number of Members	Value of Goods Sold
1919	62	14,834	2,320,000 litas
1925	247	43,378	14,620,000 "
1930	254	33,841	44,990,000 "
1935	171	20,906	46,420,000 "
1939	185	25,189	114,285,000 "

The number of cooperatives was not constant for a variety of reasons, but the scope of their operations showed a steady rise.

At first the consumer cooperatives organized three cooperative centers, but experience showed that this was too many and finally only one was kept. This was the Union of Lithuanian Agricultural Cooperatives, or Lietūkis, founded in 1923. The union dealt in export-import operations as a wholesaler; it maintained trade relations with foreign cooperative centers and firms. In 1939 Lietūkis had 145 cooperative members. In 1923 Lietūkis' turnover was 2,615,000 litas, in 1925 it was 13,199,000 litas, in 1930 it was 23,117,000 litas, in 1935 it was 60,530,000 litas and in 1939 it was 138,911,000 litas.

Lietūkis imported 100% of the national demand for mineral fertilizer, 93% of the salt, 80% of the agricultural machinery, 42% of the cement, 40% of the petroleum products, and so forth. It also traded in metals, sugar, housewares, etc. It maintained many warehouses and grain mills throughout the country, as well as three grain elevators of 8,500 metric tons' capacity. On the other hand, through its members and warehouses it bought grain, seeds, potatoes, flax and other products from the farmers.

Here must be mentioned the Union of Lithuanian Cooperatives, or Linas, founded in 1939, which exported flax. As soon as Linas was founded Lietūkis transferred to it the flax export trade and a number of flax-processing mills. This organization had excellent prospects for expanding its operations. Most flax processing was done manually or with primitive machinery; Linas planned to introduce modern flax-processing mills over a period of several years. This would have lessened the farmers' work load, improved the quality of the flax and raised the farmers' incomes. But because of the Soviet occupation these plans were not realized.

The third type of cooperative organization consisted of cooperative dairies or milk-processing centers; they occupied an important place in Lithuania's economic life.

During World War I the existing cooperative dairies were destroyed; not until 1923 were new ones established. In 1923 there were three dairies, in 1925 there were 192, in 1927 there were 206, in 1931 there were 266 and in 1934 there were 218; in 1937 there were 192; with 14,852 members. During the latter year, 91,491 people supplied these dairies with 420,003,000 kilograms of milk, from which 16,990 metric tons of butter was made. In 1939 the dairies manufactured 20,033

metric tons of butter. Up to 99% of the butter made in these dairies was exported.

In 1926 the cooperative dairies established Pienocentras, the Union of Milk-Processing Companies. Almost all the cooperative dairies belonged to it, since it was the only exporter of dairy products. It also exported eggs.

The following table shows Pienocentras' activities:

Year	Number of Dairies	Value of Goods Sold	Value of Exports
1927	156	5,840,000 litas	4,800,000 litas
1930	272	43,850,000 "	34,050,000 "
1935	209	42,430,000 "	33,860,000 "
1937	188	63,780,000 "	47,007,000 "

The table shows that the activities of Pienocentras increased tenfold in ten years. Its growth, like the growth of the other Lithuanian economic organizations, was interrupted by World War II and the Soviet occupation.

Pienocentras not only purchased dairy products from its member cooperatives and engaged in export trade but was also active in improving the quality of the dairies. It maintained agronomists, mechanics, architects, accounting instructors, economists and other specialists for this purpose; they not only assisted in the constructions of dairies but also advised the farmers on the erection of stables, the feeding of cattle, the preparation of milk, etc. In other words, Pienocentras, like the unions of cooperatives previously mentioned, was not merely a commercial organization. It was an organization of farmers and was controlled by them. As such, it made various services available to the farmer. During these years the Lithuanian farmer achieved through his cooperative organizations a level of quality of products, of work organization and of material well-being almost equal to that of the Scandinavian farmers, who as a consequence of long decades of peace and independence were greatly advanced.

The cooperative movement in Lithuania also affected other spheres of economic activity. We find cooperatives that insured buildings against fire, cooperatives of construction workers, clubs for the common use of agricultural machinery and for raising livestock for breeding, and others. High school and college students also at times maintained cooperatives; many high schools had student cooperatives that sold school supplies, stationery, books and other small items. Students at the University of Vytautas the Great, in Kaunas, maintained a very extensive cooperative, which ran a cafeteria, two taverns, a cinema, a bookstore, etc. These activities also



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provided part-time employment for some 20 students, while five or six others received scholarships financed out of the cooperative's profits.

Another important cooperative was Spaudos Fondas (Publications Fund), which published the Lithuanian Encyclopedia and other books and textbooks. It manufactured and sold many school supplies, and took care of the stationery needs of many schools and offices. It was established by the Lithuanian Professional Union of Teachers.

A course in cooperatives was offered to students at the University of Vytautas the Great. A similar course was taught at the Dotnuva Agricultural Academy. The cooperative centers themselves also offered frequent study opportunities for their members. The Council of Lithuanian Cooperatives published a monthly maga-

zine, "Talka," and a biweekly newspaper, "Bendras Darbas" ("Common Work"). The Council was the supreme noncommercial institution for cooperative education and propaganda. Annual congresses of cooperative members were held, and there were occasional mammoth conventions.

This brief survey of Lithuanian cooperatives should conclude with a note on cooperatives in Lithuania today. The institutions described above, which grew out of the popular will and free economic initiative, no longer exist. Institutions in contemporary, Soviet occupied Lithuania that appear to be cooperative in structure cannot be considered true cooperatives, since there is no private ownership of capital and no free economic initiative. They are merely instruments of state control.



THE ARTIST POVILAS PUZINAS

By PAULIUS JURKUS

Povilas Puzinas was born in Riga, Latvia, and completed his studies there. Many excellent teachers from Russia had congregated in the art school of independent Latvia and had brought with them their own traditions: exact drawing, and a realistic treatment of the objective world. And it was here that Puzinas studied art — figure painting under Tilberg and landscape under Purvitas. After he had completed the latter course he returned to the study of figure painting. These studies and the traditions of his teachers constitute the basis of Puzinas' further work.

The artist prefers to portray man rather than nature. His excellent control of drawing makes it easier for him to approach man and to reveal him in his spiritual depths. This revelation is accomplished in an interesting manner. His pictures pass through two stages before they are completed. He first conceives a picture on a purely realistic level; the figures are analyzed anatomically and

compositional problems are solved. When the artist has completed this realistic stage, he begins a creative commentary on it. He adds modernity to the picture, bringing in greater freedom and simplifying and clarifying the essential ideas. In the realistic stage Puzinas works with brushes and touches the canvas only lightly, but in the second stage he uses knives and even his fingers to apply and spread the paint. If mathematical principles and order dominate in the first stage, in the second he gives reign to his impulses.

This impulsive moment revitalizes the whole picture by carrying it away from dull realism to a more mystical world. Thus the faces of his people, which earlier were studied realistically, are now, with several smudges, emphasized and imbued with a different feeling. The eyes are frequently dissolved, and only the contours of the nose remain, contours that are more expressive than realistic details. Only the traces remain. The wrinkles in the



POVILAS PUZINAS

SHIPWRECK, 1957



REFUGEE, 1950

clothing, which in the first stage were abundantly detailed, are treated in the same manner. They merge into the flat and dissolve into the background.

It is surprising to find a contemporary artist working in this way, passing from a realistic treatment to a modern and free one. Many of the most convinced modernists immediately develop their chosen themes in their own styles, without passing through realism. But Puzinas tends toward study. The two styles, modern and realistic, are important to him from another viewpoint, for his mastery of both enables him to work successfully as a commercial artist and portrait painter and as a creative artist as well. He has painted a number of elegant portraits and religious pictures in a quiet and realistic manner. He himself calls this commercial art, since it is the source of his livelihood. The second aspect of his work has opened the doors of many

exhibitions to him and has brought him a series of prizes and medals.

But to us the realistic art of the first stage is interesting from still another aspect. The portraits emphasize the abundance and fullness of form and a sense of joy. The colors are spread upon a brown background. When one looks at the ladies' clothes, their white dresses, one feels as if he were in Paris during the baroque period. The baroque is the most beloved of past ages to the artist, and it is the source of his ideas.

By adopting a free and modern treatment, Puzinas has repudiated baroque grotesqueness; only in

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POVILAS PUZINAS

LAUNDRY DAY, 1956

the coloring does a baroque mood prevail. This grayness, or yellowish-brownness, is especially characteristic of Puzinas' paintings. In this he differs greatly from other Lithuanian painters who at times consciously strive for colorfulness and a play of colors. For example, the paintings of A. Galdikas almost blaze with all the colors of the palette and are filled with the most subtle half-tones. In opposition to him stands Puzinas, who until several years ago used only several colors: brown, reddish, gray, with all their half tones.

This grayness has attracted the notice of American critics, who have called Puzinas a northern painter, a painter from a land where the autumns are long, where the fog seeps into the artist's unconscious. He himself agrees with this — that he is a son of the hard North — but he also sees the tragedy of life, and says that since the present is lacking in joy, his colors therefore could not be joyful.

His pictures are almost flooded by grayness, but he is not thereby dull; he is rich in shading and light.

Since he prefers man to nature and profoundly understands man's tragedy, he portrays very impressively his experience of the last war. Here "A Family of Refugees Wanders" in the darkness seeking shelter; among the ruins we see a prostrate mother

with a child. He has even brought the Madonna up to our times, calling one of his pictures "The 20th Century Madonna." The Madonna's glance drowns itself in a profound grayness, and the whole painting is imbued with longing and deep sorrow. This is one of his finest works, and it has received a number of prizes.

As if to refresh himself from that heavy glance, he wanders among fishermen, whom he portrays as strong and mighty, hardened by their conflict with the sea. He also goes to nature for refreshment, and as it were seeks romance in old, forgotten corners, in ruins, at the seashore; things that have been forgotten by civilization but that are filled with feeling.

Puzinas completed the Academy of Riga in 1932, and in 1933 he held an exhibition in Kaunas. He taught in a high school in Panevėžys, where he decorated the cathedral and several other churches, and at the Art School in Kaunas. Puzinas won the state prize in the Lithuanian Fall Exhibition of 1939.

After Puzinas arrived in the United States he lived for a time in Los Angeles. He now lives in New York, where he teaches art at the Art League of Long Island, Inc. and Jackson Heights Art Club, and continues to paint. He has been active on the American art scene; he has participated in many exhibitions and won a number of prizes.

JURGIS SAVICKIS

The prominent Lithuanian prose writer Jurgis Savickis spent many of his creative years serving in various diplomatic posts in Western Europe.

Savickis was born in Lithuania in 1890; he attended high school in Kaunas. During World War I he studied in Moscow, and from 1916 he lived in various Scandinavian countries. He was Lithuanian legate to Denmark and Norway and later to Latvia and Finland; he was also Lithuanian minister plenipotentiary to Sweden. Just before World War II he represented Lithuania in the League of Nations at Geneva. He died in France in 1952.

His published works include the short-story collections *Sventadienio Sonetai* (Holiday Sonnets), published in 1922, and *Ties Aukso Sostu* (Near a Golden Throne), which appeared in 1928, and the travel books *Atostogos* (Vacation), *Truputis Afrikos* (A Bit of Africa), *Kelionės* (Journeys) and a book on Lithuania in Danish. After World War II he wrote another collection of short stories, *Raudoni Batukai* (The Red Shoes), published in 1951, and the novel *Šventoji Lietuva* (Sacred Lithuania), published in 1952. His last book published posthumously, was *Zemė Dega* (The Earth Is Burning), a diarylike work on the war years that appeared in 1956.

Jurgis Savickis belongs to the generation of Lithuanian writers who turned away from realism and romanticism, two tendencies that had set the tone of Lithuanian literature, and turned the new currents that dominated Western Europe at that time. Distinctly social themes were replaced by the experiences and problems of individual men. Portrayals of farm life gave way to portrayals of various aspects of the new urban life. But the modernism of Jurgis Savickis, although it is primarily impressionistic, is completely individual and original.

Savickis, a cosmopolite, was the most "western" writer of his generation. This was determined not only by his intellectual tendencies but



also by his long years abroad and his profound knowledge of the Western literature of the day. His work is characterized by an elegant play of forms, irony and humor and by a somewhat decadent view of man.

The noted Lithuanian critic J. Brazaitis compares Savickis' work to a puppet theater. In "Aidal" ("Echoes"), No. 2, 1953, Brazaitis writes:

If to Savickis men are only mannikins, puppets that can be manipulated at will, nature is the stage upon which this puppet show takes place: a stage that is differently decorated at different times with regard to colors and the play of shadows, so that it may best serve as a background to clarify the puppet dance.

This world of games elicits a fitting reaction from the reader:

The reader feels no sentiment toward him. He can only see him, see everything, with a light irony — with irony toward this whole puppet play. Savickis is the only one in our literature with this mood, and in him it is extremely refined. If he perceives elegiac traces, he immediately destroys them.

Jurgis Savickis catches the reader's attention by the originality of his stories — the surprises in them; by his freshness, playfulness and his refined insight into the souls of his characters and into events, and, finally, by the colorfulness of his style and language. All this is surrounded by an atmosphere unique to Savickis, an atmosphere that is refreshing, varied, at times capricious, and always elegant.

JURGIS SAVICKIS

THE RED SHOES

"The Red Shoes" is taken from an anthology of Lithuanian prose slated for publication this year. The anthology will include the works, in translation, of some twenty Lithuanian writers.

Just look what the spring does to people! They become excited. Take me, for example. I'm not young any more, and yet some devil makes my blood whirl. My blood begins to boil, as though I were a youngster who had put on his student's cap for the first time. What courage I have! And how many ridiculous things I do! Things that look brave, logical, and essential, yet they only make other people laugh. Because I am young.

Today, for example, is Sunday. Instead of going to the drugstore, where my wife and the doctor have sent me to have my varicose veins attended to, I am walking on Kaunas Street, following a lady who is a complete stranger to me. She is wearing a tailored suit; and I believe that she is a true Sunday "widow."

If I didn't go to the drugstore I should be going to church. When I attend Sunday services I go to the cathedral, because it's more interesting there; the priest delivers his sermons a little better than do priests in other churches. After church, I generally have my breakfast and dinner at home.

I am a practicing Christian, and that satisfies me. But I'm not a fanatic. I respect the creeds of other people. So, as you see, I'm quite a carefree fellow. Once in a while I like to be merry. I have in mind the cultural amusements, of course. Coming back to the ladies, I do not seek any "occasions." I'm married.

But after my wife went away, I was alone and free. Not free in a bad sense. The city intrigues me today, as a toy intrigues a child. Otherwise I am quite a serious-minded man, and an executive of no small rank. No one would believe it! If one looked at my tie and coat, one would say I am like the rest

of the people, in a Sunday mood. But, actually, I'm vice-director of my department!

Keenly, I scan the street. I feel as though I were again in Paris, back in the good old days when I used to walk along those deserted Paris streets on Sundays during the summer. I seldom reminisce about Paris and my days at the Sorbonne. Remembering Paris is not one of my duties now. I have enough work of my own at the office, where I'm noted for my zealous attitude; I enjoy talking to people, and now and then quite a few subordinates of mine have to stay with me after office hours. I sometimes believe that if it weren't for me, the whole machinery of the state would stop moving. However, the employees are not angry with me; they feel that I give them extra work for their own good.

I see the "widow" talking to a man with a car. Cars are not abundant in our town, which we call "the temporary capital." And each of us knows almost all the owners at sight. She doesn't talk long. He gets back into his machine and drives away, leaving her alone. Being all by herself, she stops at a store and gazes at the fine things in the window. There is nothing so wonderful as a morning in the city. It is full of mysterious waiting and hoping for the coming day.

A stylish gray little skirt stretches over her pillow-like buttocks very nicely. The swish of her silk skirt can be heard as she walks. Her well-shaped legs are covered with fine stockings. What can be more beautiful than a woman's pretty legs, so full of temptation, so deliciously dangerous! That is, when one is ready for everything. She is tall and her profile is enticing. Two silver fox pieces are lying heavily on her shoulders. That can convince any man and give her a *raison d'être*. The woman

walks on, and her white blouse under her suit is half open. Et cetera. Et cetera.

"You're beautiful, no doubt about it." Now she probably will buy a loaf of bread and walk home to have breakfast.

"Greetings!" She does not say it with words, she says it with her eyes. But it is as if I heard her voice. Without even turning her head, she passes me by. She must have noticed that I was looking for "Paris," and that I am not quite in complete control of myself.

"Who is she? Do I know her? Is she a client?" She has behaved seriously and kindly toward me. Now I'm not sure whether I may have met her at some social function, or at the Ministry. But she walks away. As I have nothing better to do, I keep following her on my swollen legs. I do not answer her, not even with a smile. I keep on walking, as if a punishment of God. Even the lady is distracted because of me. She walks a little faster, and hurries to get out of sight.

"Who is she? Could she be a woman of easy virtue?"

There are some men who mistreat that kind of woman. They don't pay them what they are supposed to, and otherwise insult them. They also try to be impolite. Not I. I am always polite with everybody. I think that men like those others should be beaten. Sometimes they are men of high rank. They should be beaten with canes, burned logs, or anything one can grab.

My goddess has disappeared. I get sentimental and start lecturing myself, as a priest would do to me. A peculiar religious moment of Sunday tries to take me over.

I buy no medicine. The reason: the drug-stores are closed. I walk back home. But I'm full of thoughts, as if I were about to write a story. I'm out of balance. Should I go to the Ministry today?

All the women look well-dressed today. Because it's spring. It's lighter and lovelier everywhere. As if in this society everything is already regulated and life so easy. There won't be any rain today. Crowds of young people are moving out of the city — that is, everyone who is able to move. Some of them are riding their bicycles, others are walking. They are all gay and noisy. The day will long be remembered by everybody. Some, especially women, will remember it for the rest of their lives. Some of the women apparently cannot travel to the suburbs. They probably are waiting for their escorts. But all of them are

smiling silently, and their hair is fixed carefully because today is Sunday. They all look happy and satisfied. Their clothes caress their flesh and they all look so content and interesting. How well they know how to display what should be shown and especially what should not. They probably learned that at school, and that covers their education. That eternal coquetry!

I'm all by myself at home. My wife went abroad a few days ago. "To get away from family life," — she said. Although we lived very soberly. But, in any case, one needs gleams of light. Furthermore, she said, she had to do some shopping. Everybody knows that one spends money much faster abroad. She will have enough time to begin to miss me. But she did not know yet where she was going. She had not yet decided. It's a usual thing with women. Until she meets some grandma on her way and arranges a definite schedule for her trip. Once she's back, I'll be pacing the floor in my department, as usual, and she will resume arranging her charity teas and social gatherings with the other Kaunas ladies, and they will necessarily be called "five o'clocks." And we will both be successful. I will become old. I may become a secretary general, and that ranks higher than vice-director and even director; sometimes it is on the same level with minister. Although I have some political connections with the conservative elements, I am not interested in politics. I do not care ever to become a minister. That's how I feel today.

But something has happened, and all of a sudden, I have to go abroad. The Ministry is sending me to Lausanne, to a special Social Help Conference. The conference, as I see it, has been well organized. There will be plenty of guests. Even from the Far East. From India and elsewhere. I will prepare myself well.

It's a pleasure to travel. No one knows who you are. Like some kind of Lord Fairfax or Dundendron van Housen you're bumping over the foreign roads. Only that devil spring, who came into me while I was in Kaunas, still does not want to leave me alone.

Am I bidding a farewell to my youth? Who's going to beat whom? What a tournament, a kind of game. The majestic game which has been watched by everybody. I look deeply at women's eyes in "Mitrope," as I pace the coach. I irritate the other men on purpose. Sometimes I put a rosebud or a nice spring flower into the buttonhole of my coat. The deuce with it! What do I care! One can afford to do it when one is over forty. I travel by myself. Young,

curious and rich. And deep inside, I keep thinking: even if I remain vice-director until I retire on my pension, I shall be satisfied. There would be less worries, for I know my work. I have saved enough money and have made no debts. I haven't a big estate either. When land reform came to the Republic, I did not purchase a single piece of land, as a few of my confreres did. Now they're going crazy because of it; they sit in their comfortable chairs at the Ministry, and try to manage their farms by telephone. All these friends of mine are eating dry black bread at home. They cannot afford to go anyplace, and, with all their estates, they have never had piece. They have fallen into debt up to their ears, and they look so funny to me. They don't love their soil, they don't plow it. Either you yourself work on the farm or you leave it. Once in a while, I can at least leaf through a book. And I can help out my older sister, the teacher who has remained on the farm. Let her enjoy her old age there. The other day, I even put in a new stove for her. I ask nothing from her. We have never argued over what belongs to whom. What do we care? I have no children. My wife and I live well. What more should I want?

The women intrigued me while I was coming back from the congress. Although it was midnight, I decided to walk to my hotel. I felt so gay and carefree.

I have noticed that the people pay more attention to the congressional parties and their meals than to the congress itself. The bigger the congress is, the more fun they have. This seems to be the goal of all such meetings. Women are very eager to make new connections and create friendships. They probably are in the same good mood as I am, and they all want to enjoy themselves. With their newly sewn clothes and carefully chosen moods. For, abroad all people appear as if "they were not the same."

A young woman, some journalist, I guess, the one who brought a large volume for us to put our signatures in, dominated the congress at the beginning. I told her that I could only write verses in the ladies' albums.

"Eh bien! En ce cas — poesie!"

"Don't you think this is a little out of date? Un petit peu demode..."

Next to my name I made an anchor. It meant "Hope."

That lifted my lady friend's mood even higher. She now completely forgot my promised

verses. She herself grabbed my anchor — the one I had launched.

"More! More!"

"What more?"

"About your country, of course."

I write — "Lithuanie." But because I want to appear patriotic, I add in Lithuanian — "Lietuva".

She asks me again:

"Since you're such a good writer, let me have a motto, a motto."

"But I have no motto in my life."

I looked at an official paper in my briefcase and was about to copy our White Knight, which actually is very handsome and militant, into her album, but there were so many people jostling me. They pushed me away from her.

Glad I did not do it. It might have ended the same way it did in Vienna's Prater several years ago, when I drew a crown of laurels in a restaurant's guest book. It had two ribbons around it, and was held by two doves. Underneath one I signed my name; underneath the other Mme Deveikis signed hers. That was a lucky coincidence. I had met her in a strange land, and I thought it was only patriotism on my part to try to make the way of a fellow Lithuanian easier.

When I came back home, my wife met me at the door and looked at my face suspiciously.

"Well, well, how was that supper with Mme Deveikis?"

I was stunned.

"And what did those two doves mean?"

"That — is a regional custom."

When I glance occasionally at the lady journalist, — those stolen blinks, — I notice that she too is observing me. Well, well! One can read her eyes easily: she is so serious and I — so frivolous. It was only a moment. But, in life, such moments are frequently very significant and endure for a long time. Already she has disappeared among the other guests. Now I notice that there is something of the sea about her. Her hair is pulled to one side. It is a little reddish, and it ripples over her head. And she prances about like an Arabian horse. She betrays herself in her actions and language. And I am not sorry that I had mentally used such a word as "horse." After all, Lithuania is an agricultural country.

A delegate from Switzerland with a stomach like the stump of a tree, a celebrity and an expert on international social questions —



MODEL, 1958

that's probably why he wears that long heavy beard — has noticed that I was paying attention to the lady organizer of the congress.

"She's our prominent poet."

How poetic everything is today!

Later, there was a performance on the stage. The folk dancers from the village were invited to show us their local dances. Other people sang. There was plenty of applause and an abundance of drinks — and speeches. Oh, those speeches!

If I wanted, I could probably sneak out with this lady to a park or to some small restaurant. We surely could find a common language.

But I do not invite her, and I don't even try to start a conversation with her, although I would like to deepen my knowledge of modern Swiss poetry with her help. She smiles at me during the lectures and lets me know that she likes me.

"Where would you put her, you old wolf! You might be crying afterwards. Let her fly around the fire and roam with other men, according to her Bohemian tradition." As a serious-minded fellow, I begin to think about my wife, even if she is not as young as my charmer.

To enrich its social studies, the congress was invited to take a boat ride on Lake Lemman

and to see the fireworks at night. I declined and instead went to bed, as is proper for a well-bred citizen who is one of the pillars of the fatherland. And I always think about my wife. I leave "night studies" to the others. Still, how can a man who is not very old, though not too young either, decline the fireworks and bright lights of the city? ... Fireworks... spangles. . . the night! And the flashes of lightning in women's eyes! Wherever I go, a red-headed lady, whose face looks a trifle dusty, gazes at me tenderly, and she offers me a glass of beer.

Walking on the street, I meet again a lovely Japanese girl from our congress. She's slender, with attractive feminine lines, and eyes like slits stretched upwards. They are good and naive, those Japanese women. To walk all alone at this time of the night. A Mexican and a New Zealand woman catch up with her. They probably are hurrying to their hotel. I could catch up with them, too. If I became acquainted with them, I could extend my knowledge of life. It would be pleasant to get acquainted with such a lovely Japanese girl and exchange opinions on various matters — even after one o'clock at night. Where do they all live? I don't know. We are all dispersed throughout the city hotels. I bow in a courtly manner to them — we all happened to come back to the same hotel, all of us. But my favorite is the slim Japanese with her intelligent and smiling eyes, so child-like. How wise can those Japanese women be, like this one. For, as one can see, she can control her husband through the attractiveness of family life, through fidelity, humility and feminine poetry, of which she has an inexhaustible spring.

I'm at home, in the hotel. But there's such a turmoil in my head. It is as if I were still listening to the last chords of the Strauss waltz. It's calm. The way it has always been after balls, when you have seen an old and exciting cancan.

I put a bandage on my swollen leg, and also some compresses. I could fall asleep any moment now. I also put my shoes outside to be shined — they had led me a long way through the strange city.

But to put your shoes outside in a big city hotel is not an easy matter. It's quite an operation, especially when the people in the hotel do not know each other, or don't want to know each other, or are looking forward to getting acquainted.

All manner of shoes are standing in line: Alpinist shoes, even those of women. How can a woman wear such clogs in the summertime? They probably belong to some excursion group. A little farther, I see family shoes, good-looking ones. But in front of my own room — red shoes are standing. A real contrast to the other shoes, elegant, with holes cut in front. They're standing in good order. That means that the lady is respectable, not sloppy. And all these shoes are waiting for tomorrow.

They are — Japanese shoes.

If I walked in, she probably would be a little surprised, but she would not become hysterical. She'd be wearing her silk pajamas, of course, with white large ibises. But it would be embarrassing if she started screaming in her Samurai language, which nobody understands here. More likely, she would only look calmly at me, suspecting nothing, and ask:

"Renseignement?"

She's not asleep yet. What if I tried to reach her by phone?

And if she is asleep — what chastity!

I stroke my forehead so strongly that my shoes, which I had intended to put outside to be shined, fall from my hand. And again I walk to bed. I cannot forget the Japanese girl for a long time. It was strange that I dreamed only of monsters and fighting devils that night.

The next morning, I again remembered legs. This time — my own. They hurt me. There are wrinkles under my eyes. I certainly miss my wife. Where is she now? If she could only have come here! But no woman has ever joined her husband while he was at work. I really should stop using the word "work." And my wife's not "old" — who has ever said that? — and she would look quite elegant among the others.

It's morning. In company with other guests I kill time in the exquisite lobby of the hotel. We do not know yet how to start the day. We are all congress people. And look how many of them! They're all preparing themselves for something important, and they look so very busy.

One woman appears, stocky and short. It looks as if God had too much clay left and He put it on her in abundance. As if God had had nothing better to do. Or as if an artist, who was tired of making a statue of clay, had thrown together the handful of leftovers, not giving a damn where they might fall. He made such a bulbous nose on her face. Blapt! Take that! A large hamburger of a nose. And she

looks more like a man. She has heavy shoulders and very short legs. But her hair, which is neatly combed, gives her a tender, feminine touch.

I have seen her in the congress before, only I can't remember which country she comes from. She's busy preparing for the coming day; she is leaning over her foreign papers, hand books, and her school notebook, in which she has scribbled many lines. I don't see any more men around. Some of them have gone to the city, and some of them are still asleep. The ladies are alone. Before I came here, I decided to follow the congressional work methodically; therefore, I do not avoid the women. One never knows where one can get an inspiration.

To the other lady who is sitting in the lobby a servant brings some water, to wash down her morning medicine. She looks awfully pale, but she's tall and stylish. She, too, is working on her morning correspondence; maybe she's writing out her checks. Her face looks hard and she too gives an impression of being a man rather than a woman. Does she have a heart? Although she does smile graciously to the servant.

"Could one of the two ladies wear that pair of red shoes? No!"

"I would not like it if either did."

The short and stocky one is wearing real masculine shoes. The other, with the checks, the slim one, keeps adjusting the embroideries on her bosom which are slipping because of her lean bones. She's a genuine Englishwoman. She orders tea and milk — as is becoming to a good Englishwoman. Her face is sunken; perhaps she was in an auto accident, or maybe she fell when she was skiing. She might have lost a lot of blood in the snow. And all this because she wanted to look slender. Or maybe because she was learning the sport of skiing while her feet were not strong enough. Probably she does not participate in any sports now. Her face looks tired, although the operation had obviously been successful. Her breast is hollowed, otherwise she looks quite elegant. Not bad at all. Would she be the Cinderella of this pair of enchanted shoes? Ah! She's wearing a different pair. Simple and comfortable ones. She certainly would not know what more to seek in life. She looks sad in an English way. She might be an interesting conversationalist. No! It is not this one!

The Japanese girl comes into the hall. She is tall and radiant. She smiles at everybody. Just as she did yesterday, when she was es-

corted by the Mexican and New Zealand women. What a pleasure to me! I rush through the wide hall to greet her. What do I care about the others.

And bonjour, and how are you — without end. Oh, those woman's eyes! I'm delighted to be acquainted with her; the Japanese intrigues me a lot, and she herself is very anxious to learn some more from me.

"You see how easy it is to come close to the Far Eastern world," I say to the lady, beginning to believe in my own super-human might.

New Zealand and Mexico got lost — they had to do some shopping in the city; now we were alone. After we had gone through the Lithuanian and Japanese geography, through the structure of the house and family, and politics — we kept talking fast and without any system — my Japanese friend set her heart upon going out to do some shopping, too. But I would not go with her. To walk from one store to another with a woman degrades man.

But those shoes! I was convinced that she had them on, without even bothering to make sure. Of course it is she! But as I watch her crossing the street, I see she's wearing modern shoes, not red ones.

She was not my Cinderella, that chaste princess.

Every time I started thinking of something, I always came back to that mystic pair of shoes. Like a detective. I had to find that Cinderella.

I remain in the hall. There are very few people around.

The second day of congress has begun. Here I see another woman. She's holding a newspaper as if she has nothing else to do. She takes a bite of some food now and then as she reads. She's wearing a suit, a very stylish one, and she has two fine fox furs on her shoulders. She is well built, but her face is hidden. As is becoming to a director, I tactfully approach this interesting lady who keeps on holding her morning paper and who, no doubt, has some interest in politics.

"Ha! The red shoes!"

"How could it be? — It is she!"

"At last."

And what a divine pair of legs. Shoes are shoes, they are not so important. But what on earth could be more radiant than a woman's well-shaped legs? Wonderful! I flatter myself on my studies. Although this is the city, spring puts its nose into each store's show window and expresses itself in every inch of the street.

"Oh, these red shoes!" I am satisfied with my nose. I rub my hands joyfully. "This is a reward for my honest work." I feel like a detective who has finally caught a criminal.

I must look for the same paper she's reading. As an important member of the congress, I need it badly.

"Zeal justifies means".

My search for a newspaper was a zealous one. When the lady noticed a strange man so persistently making noises at her side, she pushed aside her paper and gave me a cold glance. What was I doing here! She happened to be a very beautiful woman. For a while I stood speechless, with my mouth wide open.

She was my wife.

The lady spoke up:

"At last, I found you." Now she threw her paper on the floor.

"You're here! And I thought — a Japanese."

"A Japanese! I have always said that those congresses are no good for men."

"But how come you're here?"

"Well, I'm here, as you see."

"That 'as you see' does not explain much."

"You're very tired, my congressman."

She came closer to me. I was also very happy to see her.

"What Japanese are you talking about? What Japanese? Do I look like a Japanese?"

"No, I thought — the shoes..."

My wife looked at her shoes.

"Do you like them? I wonder why you have become such a gallant man. In Kaunas, you would never notice even if I bought a dozen pairs of shoes."

"But these are so uncommon."

"Do you really think they're extraordinary? But they're nothing particular." This news made her happy. Moving here and there and raising her pretty skirt over her knees, she kept looking at them. I felt a bit embarrassed.

"Be careful. The people."

"What people? I'm showing you my stockings. And the things I have bought. Every honest husband should take an interest in his wife's legs. And in her shopping."

"But these legs belong to you."

"All right, so what have the other people to do with them?"

My wife had much to say about the advantages of buying things abroad. I did not argue with her; I still kept dreaming about the lady with the red shoes. There was a real *chanson sans paroles* in my ears, but it could have turned out a tragicomedy.

"How did you happen to come here?" I still could not get it out of my mind.

"It was very simple. I took a taxi and drove here."

"No, I mean here — to Lausanne."

"I took a regular second-class train from Leipzig. I am sorry. I did not take a regular plane."

She was playing with me. She felt that she had to use a more frivolous and easy tone, as is fitting for a tourist. One cannot talk seriously with women.

"I had an impression at home that you wanted to go somewhere else."

"Oh, Alfred! There is no life without my Alfred."

"But how did you find out that I was in Lausanne?"

"Well, even the Ministry sometimes gives away its big secrets, and informs the wives of their employees when they go abroad to a congress. One needs only a little talent to get it. They all send you their best regards and ask you not to hurry home once the congress is over. It looks as if they're sick and tired of you."

I could not calm down.

"And you had to choose the same hotel?"

"That was sheer coincidence."

"And the shoes..."

"Well, that was a risky business, to expose my shoes in front of my husband's door. But you should be happy that there was only one pair, not two."

The government was satisfied with my work at the congress.

Translated by Stepas Zobarskas

BOOK REVIEW

FOLK TALES

LITHUANIAN FOLK TALES compiled and edited by **Stepas Zobarskas** and illustrated by **Ada Korsakaitė**. (Gerald T. Richard, Brooklyn, 1958, 200 pp.).

Folk tales, by definition, are inseparably linked to the language in which they are told. They are primarily a verbal art, and it is difficult to separate the story and the storyteller. Recent studies in the field have disclosed basic similarities in the folk material of the Western world and have distinguished several basic plots that appear in almost all cultures. The differences arise from country to country, from culture to culture, according to the environment, physical and cultural, in which the story is told. The underlying plot remains the same, but the shades and coloring that arise from the verbal idiom tend to give the tales of each culture a distinctive mark.

Because of the necessarily verbal nature of folk tales, the task of setting them down in print is a difficult one. The difficulties are enormously compounded when an attempt is made to translate the folk tales of one culture into the language of another. The editor must decide between a literal translation that preserves the idiomatic structure of the original and a complete conversion to the new idiom. In the present instance, Mr. Zobarskas has chosen a course midway between two alternatives, with somewhat uneven results. The principal defect would seem to be a certain stiffness, most noticeable in the longer stories. As to the folk tales themselves, there can be little complaint. They provide a charming picture of a culture and a people largely unfamiliar to American readers, who will recognize many of their favorite stories: "Cinderella," "Jack the Giant-Killer," "The Musicians of Bremen" and many more. More than half the tales in this collection are woven from the common material of European folklore, although this makes them no less interesting and enjoyable. Children and adults of all ages and of every land still delight in hearing of the handsome young son who goes out in the world to fight

against witches, dragons and wicked kings and win the beautiful princess for his own. The fire burns low on the hearth, the children gather closer and the magic spins on — princesses who turn into swans, bears that turn into princes, glass mountains, magic rings, nine-headed dragons, witches, giants, demons, the wonderful kaleidoscope of reality and make-believe, all rolled together on the magic wheel and spun out in strands of gold for the youth of mankind everywhere. These are such tales as "Egle," "Sigute," "The Crafty Man," "The Flying Boat," "The Maid of Waterland" and a dozen others. Here too are tales of the shrewd farmer who uses his wits to confound the devil and increase his own wealth. To the Western reader they are old friends dressed up in new clothes, returning for a happy reunion.

Another category that is familiar and widespread consists of stories of animals and the land, such as "The Little Sleigh of the Fox," which bears a curious resemblance to the English tale of the Johnnycake Boy. Also included in this group are a number of short fables much in the manner of Aesop, stories that tell how and why a particular animal acquired a certain characteristic, stories like "Why He's a Donkey," "The Frog and the Sun" and "Why the Hare Has a Split Lip". To the Western reader these can be interesting not only for their explicit content but also for the ideas they embody. It is misleading to talk of such a thing as a folk philosophy, but the closest approach to such a concept is to be found in these attempts to explain the meaning of the world around us. It is through stories such as these that we can discover the peculiar qualities that separate one culture from another.

The third and final category into which these stories fall is the most interesting for the American reader who is largely unfamiliar with Lithuanian culture. These are stories with which we have never come in contact before, stories that are new and strange to the casual student of American

and English folklore—stories like "Bear-Ear Boy," "Two Nuts and Two Barrels" and "Why the Sun Shines in the Daytime." The last-named introduces a curious reversal of the sexual roles of the sun and the moon. To our culture the idea of the moon as masculine and the sun as feminine comes as something of a surprise. Actually, there is just as much to be said for one viewpoint as the other, and a comparison of the two treatments will broaden the reader's perspective.

There are other stories in this collection that are worthy of mention, such as the tale titled simply "A Funny Story," an outlandish concoction of the nonsensical and the contradictory that finds a close parallel, in form if not in content, with a prevalent Appalachian Mountain genre. Another noteworthy tale, "A Farmer's Daughter Who Was a Witch," combines the themes of the marriage tasks, the aerial powers of witchcraft and the best method of permanently disposing of a witch — which is, of course, the tried-and-true expedient of a stake through the heart.

The cultural and literal implications to be found in any collection of folklore can provide material for an engrossing and formative study. Any such treatment, however, overlooks what is, after all, the primary purpose of these tales — entertainment. And at this point the book under review falls into some difficulty. In places the translation seems stiff, and many of the stories are presented in skeletonized form, giving the reader the impression that a great deal of material was omitted or a great deal of compressing done. Even so, this may prove in a sense to be a virtue rather than a fault. The stories as they are presented here are better fitted to telling than to reading. They furnish a framework upon which the parent or grandparent, the schoolteacher or babysitter can construct his own personal version, in the manner of storytellers the world over. Thus the tales in this collection have not assumed a rigid and unchanging form but will continue as a vital and personal part of our European heritage.

George O'Connor



VYTAS VALAITIS

First Prize, black-and-white division, U.S. Camera's 1958 Photo Contest

THE ARGUMENT

AN INTERNATIONAL PHOTOGRAPHY PRIZE

Our highly competitive environment stimulates participation in various contests, yet achievements in competitions (awards, prizes etc.) often remain unknown. But when the contest is of international scope, attracting 82,323 entries from 58 countries, we cannot deny its importance. If, in addition, the first prize in such a competition is won by a member of our association, the contest evokes considerable interest. We have U. S. Camera's Photo Contest in mind. A leading publication in the field of photography sponsored a photograph competition and attracted the attention of many amateur and

professional photographers. As a result the above-mentioned number of entries were submitted, and the judges faced quite a task in sorting out and selecting the prize-winning photos. When their task was over, Vytas Valaitis emerged as the winner of the first prize in the black-and-white category. He was awarded a 1959 Rambler station wagon for his picture "The Argument," reproduced above.

Mr. Valaitis was born in Lithuania and came to this country almost a decade ago as one of the many displaced persons. After completion of his high school studies and service in the

U. S. Army, he enrolled in the Department of Photography at Ohio University in Athens, Ohio, and has just now finished his undergraduate studies and received his B. A. degree. Although he became interested in photography only five years ago, he has since won quite a few prizes in other contests. He is well known to members of the Lithuanian Student Association in the U. S. A. as one of its more active leaders. Among these students and the Lithuanian community in general he is known for his photographic talent, and it is rewarding to know that even in international competition his ability is being recognized.

— V —

The Lithuanian Program at Fordham University

Everyone knows that the United States is inhabited by people from various backgrounds. These people may speak their own language, worship in their own churches, retain their customs, develop and enrich their cultural heritage. By associating among themselves, each nationality group is influenced by the cultural achievements of the others. Thus, the representatives of each nation add to the universal culture by contributing from their own national treasures. This is particularly evident in the United States, where the accomplishments of many nations are fused to enrich American culture.

The Lithuanians, true to the language and customs of their parents, are one of these national groups. When they first came to the United States, they sought means to keep their language, customs and culture alive. They established parochial schools in which Lithuanian language classes are conducted. The youth here in the United States longs for the opportunity to study the language, history, folklore and culture of the land of their ancestors. As the need for such studies on college level became more evident, Fordham University in New York City, a Jesuit institution, permitted the establishment of a Lithuanian Study Program under the leadership of Rev. Prof. W. Jaskiewicz, S.J. Ph.D.

In Lithuania's past, the Society of Jesus manifested interest in the study of Lithuanian culture by founding the University of Vilnius in 1578. And today, when the Soviets have oppressed Lithuania and are determined to destroy its national consciousness and substitute the emptiness of their commu-

nism for Lithuanian culture, the same Society of Jesus extends a helping hand.

The first semester of this program was conducted in the summer of 1957. Four courses were offered, and a number of Lithuanian scholars taught as permanent or guest lecturers. The initial success motivated more students to enroll in the second summer session, which in turn increased the number of courses. Last summer these students had available a special library of more than 1000 books, offering a good opportunity for research of the Lithuanian subject matter.

This year, during the regular summer session, the Lithuanian Study Program will be continued. Judging from the interest in the past, it promises to be a worthwhile endeavor for those interested in Lithuanian. For more information write to: Lithuanian Study Program, Fordham University, New York 58, N. Y.

Č. S.

O. V. de L. MIŁOSZ

This year marks the 20th anniversary of the death of the Lithuanian poet and diplomat Oscar Vladislav de Lubisz Miłosz-Milašius. Since his death in 1939, recognition of his importance has grown rapidly, and he has attracted more and more critical attention.

On March 3, in Paris, in the Theatre Champs-Élysées, there was a special anniversary commemoration sponsored by the Franco-Baltic Society. Many well-known French writers and intellectuals were present as well as the most prominent members of the Lithuanian colony in Paris. The Librairie Les Lettres released a special issue entirely devoted to O. V. de L. Miłosz. On this same occasion all Lithuanian newspapers and magazines in the U.S.A. also paid tribute to him.

Literary Prize

Draugas, the free world's largest Lithuanian daily, has awarded its eighth annual \$1,000 literary prize to Juozas Švaistas-Balčiūnas for his novel *Jo Sužadėtinė* (His Betrothed). The author is a well known Lithuanian writer who has a number of books to his credit. The prize — winning novel describes the life and times of the great Lithuanian patriot and writer Vincas Kudirka.

A BULLETIN IN FRENCH

A welcome addition to the information service concerning the Lithuanian problems, a bulletin in French, has been published in Paris. It's called "Bulletin Lithuanien, Service d'Information et de Documentation" and edited by S. Bačkis.

At our desk we have the latest edition, No. 2-3-4, issued February, 1958. This one is dedicated to the 40th anniversary of the re-establishment of Lithuania's independence, proclaimed 1918.

Two former French envoys extraordinaires and ministers plenipotentiaries, Messrs. G. Du-long and R. Ristelhueber, supply interesting facts about Lithuania's annexation by the Soviet

Union and the struggle of the nation to survive during the events after 1944. Both articles were originally published in *La Revue des Deux Mondes*.

Many other problems of subjugated Lithuania are given a wide coverage by publishing extracts from newspapers and magazines of France, the United States and occupied Lithuania.

A short glimpse into several periods of Lithuania's history, statistics about the occupied country and information about the Free Lithuanian functionaries now residing around the western world conclude this 28-page, well presented bulletin.

J. K. Č.

LITHUANIAN INDEPENDENCE DAY

On February 16, 1959, Lithuanians throughout the world celebrated the 41st anniversary of the declaration of Lithuanian independence. Many commemorative ceremonies were held in honor of the occasion.

In the United States Senate, the day's session began with an invocation by the Rev. John C. Petrauskas M.I.C., of the Marianapolis Preparatory School, Thompson, Conn., who was led to the dais by Sen. Thomas J. Dodd of Connecticut. Father Petrauskas prayed that Lithuania may once more become independent and that peace and justice may reign among all nations. The commemorative speeches were begun by Sen. Prescott Bush, who also asked that a prepared statement be inserted in the "Congressional Record" for that day. Sen. Bush, after briefly surveying the history of Lithuanian-Russian relations, pledged the use of all legal and moral means for the restoration of Lithuanian independence. He was followed by Sen. Lyndon Johnson, the majority leader, who noted the symbolic coincidence that Lithuanian Independence Day falls close to Abraham Lincoln's birthday. Other speakers were Senators Dodd, Engle, Dirksen, Beall, Lausche, Keating, Scott, Case, Saltonstall and Bridges.

In the House of Representatives, the Rev. John Kidyskas S.J., of Chicago, Ill., offered the invocation. Later Speaker Rayburn recognized Rep. Daniel Flood of Pennsylvania for one hour. Mr. Flood first commented on the multinational composition of the United States and the contributions that have been made by the various nations, including Lithuania. Then he gave a brief survey of Lithuanian history and expressed the hope that similar commemorative ceremonies might soon be possible in an independent Lithuania. At the end of his remarks, Mr. Flood inserted a number of letters, as well as statements by Gov. David Lawrence of Pennsylvania and Secretary of State John Foster Dulles, in the "Congressional Record." Mr. Flood then yielded the floor in turn to some 60 members of the House of Representatives, among them Congressmen Roosevelt, Powell, Daddario,

Bowles and Lipscomb and Majority Leader McCormack.

Also in Washington, a reception was held at the Lithuanian legation headquarters. J. Kajecikas, Lithuanian charge d'affaires ad interim, was host to a number of State Department officials and foreign diplomats, including representatives of Vietnam, Cuba, Germany, Australia and the two other Baltic republics, Latvia and Estonia. Another reception was held in the Baltic Freedom House in New York by the Lithuanian Consul-General, J. Budrys, and the Free Lithuania Committee. Among the guests were the consuls of China, Spain, Greece, Gua-

temala and Estonia. Reporters from "The New York Times," the "New York Herald Tribune" and the "Neue Zuercher Zeitung" were also present.

Many state governors proclaimed February 16 as Lithuanian Independence Day in their states in honor of the occasion, and the mayors of a number of cities, including Mayor Wagner of New York, issued similar proclamations. The event was given wide editorial attention in the American press, most notably in an editorial, "Enslaved but not Forgotten," which appeared in "The New York Times" on February 16 and which was inserted by several members of Congress in the "Congressional Record."

STUDENTS IN AUSTRALIA

The site of the third Lithuanian Students' Convention in Australia was the city of Adelaide, South Australia. The convention began on Dec. 27th of last year and ended on Jan. 1, 1959. Such year-end gatherings have become traditional among Lithuanian students living in Australia.

T. Žurauskas, chairman of the Central Committee of Student Representatives, opened the convention by commenting on its main purpose, which was to foster inter-student cooperation and in this way contribute to the preservation and growth of Lithuanian culture in exile. In a report presented later to the gathering, T. Žurauskas commented on the activities of Lithuanian students in Australia during 1958. It was noted that during the year just ended there were more than 100 Lithuanian students scattered through Australia and New Zealand universities. Thirteen students received degrees during the year: five in Sidney, five in Melbourne and three in Adelaide. The speaker stated that although this figure sounds small, it represents a rise over previous years, and this annual increase in the number of graduating students is expected to continue for some time.

The noted writer Pulgis Andriusis was guest of honor and delivered the principal lecture at the gathering. He spoke on the role of ideas in life, and par-

ticularly on their place in the Anglo-Saxon world. The lecture was well received, and the ideas expressed in it were intensively discussed afterwards.

As usual, part of the convention's time was devoted to a round of social events, including a New Year's Eve celebration. There were also visits to Adelaide beaches, museums and art galleries. In all, 25 students from Adelaide and 19 from other cities attended the convention.

K.S.

ERRATA

We have noticed the following inadequacies in the last issue (Vol. IV, No. 4):

The articles "The International Status of Lithuania" by Dr. D. Krivickas, originally published in Varpas (The Bell), 1958, No. 3-4, and "Petras Kiaulėnas and the Art of Modern Color" by Gordon Brown, in Aidai (Echoes) 1954, No. 4, were reprinted with kind permission of the editors of the respective publications, but through an oversight neither was credited accordingly.

The name of the author introducing the Lithuanian writer Bernardas Brazdionis should read Aug. Raginis instead of the incorrectly printed Taginis (p. 125).

The more adequate translation of Sepytynis Ozkenos in "The Dawn of Free Criticism in Soviet Lithuanian Literature" by V. Trumpa (second column of p. 129) should read *The Seven Goat-Skins* instead of *The Seven She-Goats*. We sincerely apologize to authors/editors concerned as well as to our readers for the inconvenience caused by these errors. The Editors



LITERATURE RECOMMENDED

LITHUANIA (illustrated) V. Augustinas
Pictorial presentation of the country. \$6.00

LITHUANIAN SELF-TAUGHT
Released by Marlborough. \$1.25

CROSSES by V. Ramonas
A novel, depicting the life during the Soviet
occupation of the country. \$4.00

THE EVENING SONG, compiled by F. Beliajus
A collection of various tales from Lithuanian
folklore. \$3.00

LITHUANIAN WORLD DIRECTORY by A. Simutis
A Directory in Lithuanian and English of noted Lithu-
anians and Lithuanian Institutions in the West. \$6.50

THE BALTIC REVIEW
A periodical on matters pertaining to the Baltic states.
Published by the Committees for free Estonia, Latvia
and Lithuania.

THE REFUGEE by K. C. Cirtautas
A psychological study

OUTLINE HISTORY OF LITHUANIAN LITERATURE
by A. Vaičiulaitis. 1942, Chicago, 54 p. \$0.50

LITHUANIAN FOLK TALES,
compiled and edited by Stepas Zobarskas, with illustra-
tions by Ada Korsakaitė.

HISTORY OF THE LITHUANIAN NATION by K. R. Jurgėla
A comprehensive history of Lithuania in English
published in 1948. \$5.00

THE FOREST OF ANYKŠČIAI by Antanas Baranauskas
A poem written originally in 1859.
Translation from Lithuanian by Nadas Rastenis

For further information write to

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